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They Give Merit To Lord Skanda !

BUDDHISTS' "RIGHT" TO TEMPLE

THE MYTH EXPLODED

KATARAGAMA is purely a Hindu Shrine and as such the Buddhists have no right to administer it. In the following extract from the Appeal issued by the Hindu Bodies of Ceylon for the restoration of Kataragama to the Hindus, the myth that Buddhists have a right to manage Kataragama is made to explode ignominiously.

Buddhists regard "Skanda Deva" as "One Deva of Millions higher than He."—"Skanda Deva", according to the Buddhists, belongs to one of the lower celestial worlds. A member of the Colombo Vivekananda Society thought it best to obtain authoritative Buddhist opinion on this point and he wrote to a Venerable Rev. Thero, well-known for his erudition as a Buddhist scholar both in Ceylon and outside, enquiring whether it was "consistent with Lord Buddha's teachings for His followers to worship at the Kataragama Temple", and the Venerable Thero was gracious enough to reply to that letter as follows:—

"...Our Buddhism is Theravada (not Hinayana as you say, which is a foreign unrecognised word here). We do not worship Devas, but we give them merit, and they aid us..."

"The Buddha told us to give the merit of our good deeds to Devas. At Kataragama, we worship, as I said, the Buddha Relics at Kir Vibare and at the Bo Tree. At the Devale we give merit. That is in strict accordance with Theravada... To us Buddhists he ("Skanda Deva") is only one deva of millions higher than he. To Sir P. Arunachalam and you, he is the Supreme God to whom all is possible..."

The Supreme God of the Hindus is regarded by our Buddhist brethren as "only one deva of millions higher than he" not deserving of any worship but as one in dire need of their "merit". Can anyone reasonably contend for a moment that this temple is a "place of Buddhist worship" or that it is morally proper for the Buddhists to continue to be in charge of the management of the temple?

The Buddhists do not construct temple for the 33 crores of devas but they offer them "merit" only mentally. It is true that some "Buddhist" Kings of Ceylon have constructed temples for Vishnu and Kataragama Deva (Skanda) but it is an indisputable fact that their queens and their retinue came from India and were all Hindus and that the temples had been built for those Hindus to offer their customary worship. In fact, many of the Kings who were nominally Buddhists were really Hindus and some of

them had openly renounced Buddhism.

The custom of offering Animal Sacrifice at the Temple clinches the issue—whether the Temple was founded by the Buddhists or by the aboriginal Hindus.—What is now popularly known as Hinduism was always known as Sanatana Dharma (Religion Eternal); it is Sopana Marga (ladder way) and provided "spiritual food and help for the soul in every stage of development." The students in the higher forms in a College do not deny those in the Kindergarten classes for their ignorant ways nor do they insist that those in the infant classes should learn and understand the lessons taught to those in the higher forms.

Similarly, the Hindus in the lower rungs of the ladder of evolution have their own mode of worship and those in the higher rungs, their own. We quote below what our revered leader, Sir P. Arunachalam, had written regarding the different modes of worship of the Kataragama God:—

"...The priests worship him (Skanda) with elaborate rites and ceremonies, the rustic with meat and blood offerings, the aboriginal Vedda invokes him also with dances in the primitive manner of the woods. The philosopher meditates on him in silence, adoring him as the Supreme God, Subramanya,—the all-pervading spirit of the universe, the Essence from which all things are evolved by which they are sustained and into which they are involved, who in gracious pity for humanity takes forms sometimes as the youthful God of Wisdom, God also of War when wicked Titans (Asuras) have to be destroyed, sometimes as the holy child Muruka, type of perennial tender beauty, always and everywhere at the service of his devotees."

It will be seen from the above that Hindus in different stages of spiritual progress worship the Kataragama God, each in His own way, without interfering with the mode of worship of the other. There are Saivites who would not even touch the flesh of animals killed by others; on the other hand, there are the Kappuralas (the priests of this

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THE ILLUMINED

The tortoise can draw in its legs
He can draw in his senses.
I call him illumined.

The abstinent run away from what they desire.
But carry their desire with them.
When a man enters reality,
He leaves his desires behind him.

Even a mind that knows the path.
Can be dragged from the path:
The senses are so unruly.
But he controls the senses.
And recollects the mind,
And fixes it on me.
I call him illumined.

—Eri Krishna in Gita.

New India

Draft Of Proposed Constitution

Untouchability is to be abolished in the new India as formulated in the Draft Constitution prepared by the Sub-Committee of the Indian Constituent Assembly.

The 214 page draft contains 18 parts and 215 articles and is presented in English by a Committee of seven made up of four jurists, a member of the Muslim League, a representative of the Indian States, and an industrialist.

Under its Chairman, Dr. B. R. Ambedkar, Law Minister, the Committee has been working for two months on the draft, which is based on Commonwealth Constitutions and the British Parliamentary system with a few points from the United States Constitution.

Hind or English

The draft provides for a President of India and a Vice President, each elected for five years by an Electoral College of members of both Houses of Parliament and elected members from the State Legislature. The President would be eligible for re-election only once and would be helped by a Council of Ministers.

The President would appoint a Premier and other Ministers on his advice. A Parliament of two Houses known as the Council of the State and the House of the People is proposed, the Council with 250 members, 15 nominated by the President and the remainder representing the States.

Election to the Lower House

would be on adult suffrage and all Parliamentary business conducted in Hindi or English.

The Constitution promises justice, social economic and political, liberty of thought, expression, belief, faith and worship and equality of status and opportunity.

Untouchability To Go

"Untouchability" is to be abolished and titles forbidden. Racial, religious caste or sex discrimination is prohibited, as also are forced labour and the employment of children under 14 in factories or mines.

Equal pay for men and women is proposed as also are social services schemes and free primary education. Compulsory free education up to 14 is envisaged in ten years.

There will be a Supreme Court of India consisting of the Chief Justice and at least seven Judges and a Governor for each of the nine provinces, advised by a Council of Ministers.

State Legislatures are to consist of the Governor and two Houses, a Legislative Assembly and a Council in a few States only and an Assembly only in other States.

State Governors would report from time to time to the Central Government on their administration of tribal areas.



Hindu Organ

TUESDAY, MARCH 2, 1948.

INDIA'S DRAFT CONSTITUTION

THE DRAFTING COMMITTEE of the Indian Constituent Assembly has published the Draft Constitution of India. A bi-cameral legislature at the centre consisting of a lower house called the House of the People and an upper chamber known as the Council of States has been envisaged. The question whether India would remain within the British Commonwealth of Nations or cease to be a Dominion has been left untouched. Britain's attitude towards the Indian Dominion regarding the Kashmir dispute in the U. N. O. cannot be justified; any decision by India to remain within the Commonwealth will, in great measure, depend upon Britain's policy towards India; for the present India appears to have decided to be a sovereign republic. The treatment meted out to Indians in South Africa and the Emigration Laws in Australia leave little room to think that India has been treated as an equal partner by the so-called sister dominions of the British Commonwealth of Nations. The aims of the Drafting Committee appear to have been to adopt, as far as possible, the recommendations of the different committees which examined subjects within their respective purview. Features which characterise constitutions of other countries such as the United States, Eire, France, Canada, Switzerland and Britain find a place in the new Constitution. The President of the Republic will be elected by the members of an Electoral College consisting of members of both Houses and will hold office for five years; the same person cannot be elected as President more than twice; he will be the Head of the Republic, and in him will be vested all executive action of the Government; he will nominate the Premier and the Council of Ministers on the advice of the Premier.

That part of the Constitution dealing with Fundamental Rights has been said to be not quite satisfactory. All discrimination against any person on the ground of caste, colour or creed including sex has been removed. The provision for safeguards against proselytisation remains unsatisfactory; aided institutions would be permitted to impart religious instruction and attendance in religious

Fitting Memorial to Gandhiji

Should Have World-Wide Appeal
Propagation of World Peace—the Aim

(BY R. R. DIWAKAR)

WHAT kind of memorial is suitable to perpetuate the memory of Gandhiji? This is a question which engages the attention of all the people in India, Ceylon and other places. The writer advocates the establishment of an organisation which would work ceaselessly for the ends for which Gandhiji's life was dedicated.

There would be a plethora of memorials throughout India and in several places in the world. Just today there is a resolution before the Congress of the United States of America to the effect that a memorial statue of Gandhiji should be permitted to be erected in Washington. But what would be the fittest form of memorial to the Great Teacher should be a question which should exercise our minds most at this time.

There is no doubt that Gandhiji was a world man and his message was for the whole of humanity and was not restricted to any geographical boundaries or any narrow parochial considerations. So the memorial proper for such a great and universal spirit should be one which would be comprehensive and all embracing. It ought to have a world-wide appeal and one that would be in the interest of humanity as a whole.

Another important aspect of his life is that it was dynamic to capacity. Even at the age of seventy nine he worked incessantly for about eighteen hours a day with the precision of a clock and his ministry may be said to be the longest, widest and one which was effective during his very life time. Therefore a memorial in his name must be a living and active organisation rather than a mere building or a statue or dead masonry however huge or

classes cannot be compulsory without the consent of the student or the guardian.

Other prominent features of the Constitution may be briefly stated. Governors will be appointed by the President of the Union from a panel of four candidates to be elected by the Legislature of the State by proportional representation; the governors will have restricted but definite powers of interference to be exercised as representing the Central Government. The age of retirement of High Court Judges has been left to be defined by the Legislature of each State. The interpretation of the Constitution will, as in the U. S. A. be with the Supreme Court. The President will have power to legislate only when both Houses of Parliament are not in session and such legislation will cease to be operative at the end of six weeks from reassembly of the Union Parliament. The practice obtaining in Britain regarding money bills in the British Parliament has been adopted, and as in Britain, in place of the King, the President in India will address both Houses of Parliament assembled together at the commencement of every session.

beautiful. An organisation which would work ceaselessly for the ends to which his life was dedicated and for which he ultimately became a martyr would be a real memorial to him.

It can be said with appropriateness and without exaggeration that his teachings went far beyond the teachings of any prophet or preacher, ancient or modern, who has walked on this earth. He was not satisfied with individual solutions or salvations but always aimed at what may be called 'a social solution or salvation' meaning thereby a solution for the whole of humanity in mass, in all the fields, economic, social, moral or political.

Philosophy of Action

His was a philosophy of action based on a restless quest of truth and concrete realisation of it through love in the triple form of non-injury, unstinted and unmotivated service of mankind and boundless sacrifice for the good of humanity. Whatever he did was for creating a world really safe for democracy, a world where a classless and casteless society would live in peace and goodwill and that aim he would achieve by setting up of the highest moral standards. He dreamt of a world federation where Nations would shun and scorn the Law of the Jungle and act like civilized citizens of a cultural society.

Since there were the ideals for which Babu lived fought and died, a full-pledged meaningful memorial to him must be in the form of a rallying centre for all those good and brave men and women scattered over the world who would work for the consummation of his ideals both in their countries and abroad.

It may be helpful to draw the attention of all to the wonderful book 'Ends and means' by the Great English writer, Aldous Huxley. The author of that book has really worked out Babu's thesis without even as much as mentioning it! He has aptly said that today States have no morality and care a pin for the doctrine of non-violence. But ultimately states will have to adopt it if peace is to reign on earth and if humanity is not to be extinct. But till such a millenium dawns it would naturally be the duty of individuals, groups and societies who subscribe to non-violence to live lives based entirely on Satyagraha and on the moral principles of truth and love, to organise themselves to fight against all forms of violence by Satyagraha and see to it that the states and the world are converted to that view.

Gandhi Centres

The memorial may take the form of a brotherhood or of an organisation with affiliated branches all over the world suitably called 'Gandhi Centres'. The main objects of such an organisation would be as stated above, the establishment of conditions in the human society which would make it possible for all to live and work in peace and harmony.

Such an organisation may have institutes and study circles which would study and propagate the Gand-

Acting G. M. R.

Mr. M. Kanagasabai

Mr. M. Kanagasabai, Operating Superintendent, Ceylon Government Railway, will act as General Manager of Railways, when Mr. J. E. S. Bodger goes on leave this month.

Born in 1898, Mr Kanagasabai was educated at St. John's, Jaffna, received railway training at the Technical College, where he was the best all-round student, and joined the Railway Manager's Office in 1919.

Working in various capacities, he earned the appreciation of more than one General Manager. In April, 1929, he was appointed Probationary Assistant Divisional Transport Superintendent and received training with the London and North Eastern Railway from 1931 to 1933. During this period he also attended the North Western Polytechnic (London) and the London School of Economics.

On this return to Ceylon he was appointed Assistant Divisional Transportation Superintendent (Supernumerary) in November, 1933, Assistant Divisional Transportation Superintendent in January, 1934, and Acting Assistant General Manager (Staff and General) in June 1936.

Mr Kanagasabai was appointed acting Deputy General Manager Administration in June, 1937.

The designation of Deputy General Manager (Administrative) became Superintendent, Organisation and Staff, and Mr. Kanagasabai was appointed to that position. He was also appointed acting Operating Superintendent in April, 1943.

Ceylon's Independence Day

The Ceylonese community of Muar celebrated Ceylon's Independence Day on 10-2-48 last at the Government English School, Muar.

Mr. S. Ponnambalam J. P., a member of Johore State Council and the President of the Ceylonese Association Muar presided. He hoisted the Ceylon National flag. The school girls sang the National songs.

In his opening speech he referred to the Pre-Historic period and the Historic period of Kandy and Tamil Kings, the Portuguese period and Dutch Period. During the British period he paid special tribute to Late Sir Ponnambalam Ramanathan the first Ceylonese who held the torch of Freedom in Ceylon Council. The present history of Ceylon is the history of late Sir Ponnambalam Ramanathan.

The President's speech was followed by Mr. C. R. Forsyth the Assistant Commissioner and other leaders of the different Communities.

The Secretary of the Ceylonese Association Muar, Mr. D. Suppiah thanked the Guests and chiefly the Headmaster and the School scouts for help rendered to bring the function to a success.

hian way of life. It may have groups of active members who would practice the principles for which Gandhiji lived and fight evil by good, violence by non-violence, hatred by love and convey his mission to the ends of the earth. It may promote and publish necessary literature, found libraries and reading centres for the common mass of men.

Chairman Replies

The Members Condoned the Faults, if Any

IN the previous issue of this paper we published the allegations levelled against the Chairman of the Jaffna Urban Council by Messrs K. V. Sinnadurai and Sam A. Sabapathy in the course of their speeches on the no-confidence motion. The Chairman Mr. C. Ponnambalam in his reply refuted the allegations levelled against him. He was surprised that charges were brought against him after four years and two months. He took the members to task for not having pointed out the faults to him when they actually arose. In spite of the Chairman's explanation, the no confidence motion amended to a dissatisfaction motion was carried by a majority.

The Chairman, replying said that if there was any weakness in his administration it was due to the influence and interference of some members. Whenever he detected any offence committed by an officer there were members to plead on his behalf. He denied any kind of partiality in his administration. More works were done in the Temple ward and more money spent in that ward than to any other ward. The Chairman said that he had neglected his own ward and his constituents had held a meeting and condemned him during last Christmas. Continuing the Chairman said that he had not given even a single electric service connection without the recommendation of the electrical superintendent. But of course he had chosen the particular consumer to whom connection was given on the recommendation and pressure of the members. As regards connection alleged to have been given outside the Council's limit the Chairman said that it was not correct. Connection had been given on a road facing the boundary of the Urban Council limit and even in this case the consumer paid for the entire service connection. This was done three years ago and the Council was aware of it. The Chairman said that he was not aware of two clerks assualting each other in the office. If any officer had taken bribes it was the duty of the members to have brought it to his notice and he would have immediately taken necessary action. No allegation of bribery has been made to him against any officer by any member or rate payer. The Chairman said that as regards building application he had not approved any plan not recommended by the M. O. H. who was a government officer responsible for the D. M. and S. He boldly stated that not a single building which did not conform to sanitary provisions of the Housing and Town Improvement Ordinance had been allowed. He had always been very lenient towards the poor man who erected cadjan and mud huts. As regards buildings and boundary walls within 25 feet he said he was unable to take any action in the matter because the Supreme Court had held that a building should be demolished on the ground that it comes within the street lines. The Chairman said that as regards the Vannankulam encroachment he himself discovered it and took action and prosecuted. The matter was pending in appeal and after decision he would move for Mandatory order for the demolition of the building. The Chairman challenged Mr. Sam Sabapathy to point out or mention any resolution of the Council which

he had not followed. He was surprised that charges were brought against him after 4 years and 2 months. If there was any fault on his administration the fault would have arisen in the last two or three years; if so why were not the faults pointed out to him when they arose. The Council had condoned the fault if any. It was not fair and just by him that some of the members having made him to make orders which form the charges levelled against him, to have signed the resolution of the vote of no confidence.

Minister's Health Drive

Colombo will soon have a three-storied hospital for children to wipe out the "most pathetic spectacle of overcrowding" in State hospitals.

This was announced by Mr. S. W. R. D. Bandaranaike, Minister of Health and Local Government in the course of an interview with a press reporter.

Mr. Pandaranaike declared that lack of accommodation in hospitals was a priority matter that was receiving his attention.

To relieve congestion he had ordered the establishment of an infirmary at Ragama and the conversion of all first class paying wards in State hospitals so that they may be made available for non-paying patients.

Mr. Bandaranaike added that he would deal shortly with the "long-standing complaint of patients being admitted to hospitals on cots issued by doctors."

He also said he would immediately revise the system of administration of the General Hospital.

New International Air Speed Record

Twenty-seven-year old test pilot Mike Lithgow has established a new international air speed record when he flew his bullet-shaped supermarine "Attacker" aircraft around the 10.4-kilometre closed circuit at 564.881 miles per hour.

LEAGUE PARTY DISSOLVED

Fourteen members out of the total of 27 Muslim League members of the Indian Constituent Assembly met and by a majority decided to dissolve the League Party in the Constituent Assembly.

BE WITH US YET

Great son of Hindustan, Prophet of Peace,
Pride of our country, Pilot supreme,
Under thy command the Port of Freedom we reached,
After long years of voyage o'er turbulent seas:
Dear Soul of India, guide us yet,
Lest we falter, and our task forget.
Thou in thy life has brought glory to man,
In this blind world of woeful dreams,
That drunk with boastings of lesser breeds
Lets loose wild tongues of hate and scorn.
Great Soul of India, guide us yet,
Lest we stumble and our task forget,
O Sweet Babu, dear Babu rise, and hear the throng,
For thee gathered ten million strong;
For thee they shout "Gandhiji Zindabad".
Alas! He hears not; dear Babu is gone,
Gone so suddenly, where the Eternal are
Dear Son of Memory, be with us yet.
See where this thing mass doth move,
Towards ancient Jinnah's sacred banks;
Men, women, children, ever so many,
Of divers creed, race and colour,
To lay our dear Feet to rest.
Hark! once again they thunder,
"Gandhiji Ki Jai"—a deed this the last—
Mingled with sobs and shrieks beyond control;
Like a great tune to which the planets roll,
Every heart of India repeats the call.
Hush! the tragic parade is over;
The shouting dies, the crowd melts away;
Babu has joined the Celestial band,
Of priests and martyrs beyond this world.
Star of our country, Sun of our life,
Be with us, yet and lead us on.
Till our fearful task is done.

—Abraham Miller.

INFLUX OF INDIANS

On the Increase Recently

IMMIGRATION of Indians of various classes into Ceylon, in recent months is developing into a serious problem which the Government will have to face before long from the point of view of housing and employment writes J. C. K. R. in the Sunday Observer. He states:—

At present there is no bar to their (Indians') entry into the Island provided they have on them Rs. 150 in cash to prove that they are not destitute. But most Indians of the working class, once they arrive in Ceylon and have got through the various barriers, it is learned, proceed to the nearest Post Office and remit the sum of Rs. 150 to India to enable others to come in.

No records are kept in any Government office of Indians immigrating to Ceylon as they do not come under the category of aliens. The only action the Government takes in the case of immigrants is to compel them to be vaccinated with a view to avoiding the spread of disease. Records kept in the Quarantine Office, however, refer to all Indians coming into Ceylon, including regular estate labourer who return after a holiday in India.

In addition to direct immigration there has been large scale smuggling of Indians along the Northern coast of Ceylon. In some instances these men have been rounded up and repatriated after being dealt with by Court, but in a majority of cases they go unnoticed.

The main reason for the entry into Ceylon of Indian workers is said to be to secure employment under renters in toddy Topes and under labour contractors in the harbour.

In the case of other Indians they are free to engage in business or take to occupations open to them, or merely make their home in this country.

Since the outbreak of disturbances in India immigration of both types of Indians to Ceylon has been accelerated.

Examination Inquiry Committee

The terms of reference and the personal of the Examinations Inquiry Committee appointed by Major E. A. Nugawela, Education Minister, are disclosed in an Education Department communication.

The Committee will consist of Mr. W. A. de Silva, Additional Director of Education (Chairman), Canon R. S. de Saraw, Prof. A. W. Mativaganam and Mr. E. St. C. Rode (Secretary) and will report on:

- (1) The conduct of examinations by the Examinations Branch of the Department.
- (2) Proposals for the re-organization of the Examinations Branch, if considered necessary.
- (3) Leakages of examination papers, if any have occurred.
- (4) Recommendations for expediting the publication of examination results.
- (5) Such other matters as the Director may refer to them.

More Claims

One Mr. R. A. Perera of Station Road Kandy has filed a plaint in the Colombo District Court against Mr. George E. de Silva, ex. Minister of Industries who has been disqualified under Sub. section 2 of article 14 of the Ceylon. (Constitution Order-in-Council, 1946).

Mr. Perera says that Mr. de Silva had sat and voted in the House of Representatives for 18 days and therefore claims the penalty of Rs. 500 a day.

'A Disgrace to Community'

Judge's Strictures on Accused

ADDRESSING seven men of the so-called high caste who were found guilty of causing grievous hurt to two members of the Paraya Community, Sir John Howard, Chief Justice who is presiding at the Jaffna Assizes said: "I have no doubt that not only you, but others as well in these two villages were incensed at the rise of these tom tom beaters."

"I have no doubt that you decided to take the law into your own hands and meted out, what you regarded as summary justice, against them. That such a thing should happen is a disgrace to the whole community."

In this case N. Rajendra, K. Chithamparapillai, K. Selvadurai, M. Sinniah, V. Nagalingam, P. Sivasundaram and N. Aiyadurai of Mirusuvil and Iddavil were charged with the attempted murder of Fernando Pavilu and Gabriel Fernando of the same place in February 1947.

Fernando Pavilu who was attacked by the accused in the course of his evidence said:

"At 3 a. m. on the day of the incident I heard a cry and came out of my house. I saw these accused with 8 or 10 other men with long sticks and torch lights. They were going in the direction of my uncle's house. After having assaulted my uncle they came to me. The first accused assaulted me with a stick. I fell down, and another blow was dealt by the second accused. The other accused then began to assault me. The third accused Selvadurai cut me with a large knife on the right leg. The leg was cut into two. I did not know what happened afterwards. I was in the hospital for four months. The second and the third accused assaulted me some time ago, and the case in connection it ended one and a half years ago."

Gabriel Fernando, giving evidence said:

"I was assaulted severely by these accused. They cut me in the leg too. The accused were angry with me because I refused to beat the tom tom at Aiyadurai's house".

The accused were found guilty and were sentenced to seven years rigorous imprisonment each.

Nacen Rao who was alleged to have attempted to kill the Nizam of Hyderabad has been sentenced to death by the Hyderabad High Court.

V. C's in Mannar District

Training Class Held

A training class of V. C. Chairmen and Vice-Chairmen and members of Mannar District Village Committees was held on the 19th and 20th February, 1948 at the Sub-Office of the Assistant Commissioner of Local Government, Mannar.

The purpose of this class is twofold—firstly to consolidate the instructions already given to the Chairman, and secondly to explain the relevant sections of the V. C. Ordinance.

The training class was declared opened formally at 10 a. m. on February 19th by the Assistant Commissioner of Local Government, Mr. C. Suriyakumar. In the course of his address he explained the objects of the class and complimented the Chairman and members who evinced a keen interest in attending the classes. He further said that besides the importance of office arrangements and procedure as a necessary preliminary to any useful and constructive work in the respective V. C. areas referred to the likelihood of increased minimum block grants. He further exhorted them to be familiar with all the necessary details with the administration and procedure and stated that he would be watching the progress of the Village committees so that he might take up the question of additional assistance with the Central Government on a more scientific basis.

He called upon Mr. V. C. Channugam, Investigation Officer, Village Committee, to explain the method of accounting and his experiences of V. C. Inspections. Then the Investigation Officer gave concrete examples of common irregularities in Village Committees and explained in detail the important relevant sections of the V. C. Ordinance.

Then Mr. R. Casinather, Superintendent of Village Works enumerated the different types of V. C. Works, the preparation of estimate, calling tenders etc.,

In the evening the Investigation Officer conducted classes which was followed by short talk on National Savings by the Savings Officer. Next day a lively discussion on joint class for Village Committees, grants for the construction of V. C. Buildings, petitions and complaints originating from officials or members of Village Committees, widening of lanes and paths in Village Areas, water supply schemes etc. took place.

Mr. Justice Windham had fixed the costs payable by Mr. George E. de Silva, the unseated M. P. for Kandy to Mr. T. B. Ilangaratne at Rs. 7,500 and to Mr. John Weerasekera at Rs. 3,000, the petitioners who successfully challenged his election.

Burma has applied for membership of the U. N. O.

INVOCATION

(BY A. V. M.)

IN an unsophisticated agricultural society the ancients attach a lot of importance to 'Bhakti', devotion to the family deities. They sacrificed both life and produce for the propitiation of their families through these gods. The tribesmen in the hills took their offerings to Murugan and spread them before him and invoked him; very often a man or woman imbued with the spirit of the deity begins to dance and shake about. Several people come to ask of the dancer, potents, astrology and many allied things and their effects.

Tamil Literature has it that (வெள்ள ஆடல்) or வேறியாடல் was a common feature in the Tamil land in ancient times. The virgin girl on the verge of an attack of hysteria is taken with her girlfriend, to the temple of Muuga in the hills, to attend a similar function. In the midst of dancing and singing, one imbued with added spirit begins to jump and play to the tune of native drums. He takes a magic wand and waves it in his hand. With the other he throws holy ash on all standing about and utters hideous shouts. At this moment these around, go to him one by one for advice and repentance. He seems to give both and satisfy the mob!

The girl-friend also goes to know what the possessed man (ஆவேசன்) has to say about the other girl. He is often wrong in his diagnosis and utterances; and attributes the mental worry and the consequent physical illness to Muruga. But the girls know the source of their ailment. They say:—"வேலை ஆடுவது ஆதக, மடவை மன்ற வாழிய பெரியோய்; "and come away to meet the lover! This shows us a way, that whatever importance the ancients may have attributed to this sort of dancing, there was a certain section which in the heart of hearts only tolerated it. An open objection was blasphemous.

Now, my purpose is to introduce my readers to the useful side of these performances. We know well, it is difficult to invoke the elements in well-balanced men. But when the rhythmic cord is vibrated gradually and nicely, the whole system can be made to react to music. Hence, the drummer comes into play and beside him, the songster, who sings to tune in chandas (சந்தம்). The dancer is now upon his toes. I had occasion to see these performances during spring festivals after the harvesting season in the Vauni districts. This goes on throughout the night and the men are exhausted in the morning. Here are a few stanzas collected from the venue of such a performance:—

கந்தமீது சாவேசிப் பூர்ப்பீடினத்தி லுயர்
சுருதுபுகழ்மாறு மகனையுதிருவே!
வந்துமீள்வனுயிர் வதைத்துமேம தலைப்
பதியிசில் அனலெழுப்பியே வளர்
இடைபடுசீர்
வந்து மெய்யாமலே நல் வாமளித்து
மேதீனி தழைக்க நல்வாமது நெருத்து
சந்தோஷமாய்கவே கிருவபத்தநன்மேவு
கத்தியே நாமகன் நலமாய திருவே.

(This refers to the parentage of Kannaki.)

வெண்பூர் நொவ்வம் ஐயுமான சிவந்தி
அரியும் குறியும் சிவியும் ஐயுமானவனோ!
உவ்வம் நொவ்வம் வய்வுமாமுடல் பெரு
னோ ஓ நமச்சிவாய மதிவழிநீர்ந்த
வனோ!

செவ்வையுது நலகாள் சிவ முத்துமாரி

Auction Sale

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 640.

In the matter of the Last Will and Testament of the late Thangamah widow of M. Mudaliar Thambipillai of Manipay. Deceased. Sinnathangam widow of S. Thambiah of Manipay. Executrix.

- Vs.
1. Sivagurunather Thiagarajah and wife
 2. Rasammah of Manipay now of Rosmead Place, Colombo.
- Respondents.

Under and by virtue of the Commission issued to me in this case I shall sell by public auction the undermentioned Jewels on Saturday the 20th March 1948 at 3 p. m. at the Jaffna District Court Premises.

Jewels Referr'd to.

1. A pair of Ear Steeds set with emeralds and diamonds.
2. Thalikody with an Adcharam.
3. One pair of gold Bangles.
4. One Kondaipoo.
5. Pathakkam set with rubies.
6. One Ring.
7. One Minny.

V. A. DURAYAPPAH,
Commissioner.

Jaffna, 25th February 1948.
(M. 249. 2-3-48).

TENDER NOTICE

Quotations are called for, for the purchase of 4,300 Thaddayan matured Tobacco from the Tinnevely Experiment Station, Jaffna.

2. The successful tenderer will be notified in writing as to the acceptance of his quotation. On receipt of this letter he should deposit at least 1/4th of the amount quoted by him within 3 days of his being notified of acceptance of tender. The balance 3/4th of the amount due should be paid before the crop is harvested and removed.

3. The Director of Agriculture reserves the right to either accept or reject any of the tenders received.

4. Quotations should be addressed to the Divisional Agricultural Officer, N. D., Kilinochchi and should reach him before 2 p. m. on 15th March, 1948.

V. THURAISINGHAM,
Divisional Agricultural Officer, N. D. Kilinochchi, 19-2-48.
(M. 159. 2, 5, & 9.)

தேவியே பேச்சி பாறாது அபிராமி
சுவையும் நல்வணைய பதமே பணிந் தடி
சாம்பலே வந்த வினைநாசகக்ற்றிடுமே.

(A philosophical discourse—Siva and Sakti.)

மாற தம்மாரிபோழ்ச், சேந்தல்வாழ்க்,
மாசமக் கற்ற பெரியோர்களுர் வாழ்க்,
வேசமடல் ஐந்தோதுபோர் வாழ்க்,
வேல்முருகி வள்ளி நெய்வாணையும்
வாழ்க் காதலிக்குகப்புகழைய சன்னி
யிகள் வாழ்க், காவேரிமுதலான கல்
கைநீர் வாழ்க், நலமீது மாக்குப்பை
பூர்வாழ வந்த செவ்வீ மன்னையம்
மன் வாழிய வாழியவே.

(Salutation and benediction.)

These are selections from an invocation to Kannaki enshrined in the village called Kuppaiur. These have more of the rhythmic value in them and serve our purpose.

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Ceylon Leader's Capacity

Mr. C. Keaton-Nicholls, representative of the South African Government at the Ceylon Independence celebrations, in a farewell message, says that when he arrived in Ceylon he brought with him the warmest greetings and good wishes of his country in a personal letter from Field Marshal Smuts to Ceylon's Prime Minister, Mr. D. S. Senanayake, and now takes with him a reciprocal message as well as the happiest memories from Ceylon.

"These two countries of the Indian Ocean, which have been so closely connected during the past centuries of Portuguese, Dutch and British adventures, and have thereby had bequeathed to them similar institutions of law and government and education, now find themselves, after much striving, free sister nations of the British Commonwealth". Adds Mr. Nicholls. "It is good that they should become more closely acquainted, for they are important to each other and to the world."

He recalls a visit he paid to Ceylon nearly fifty years ago, when South Africa was struggling for her independence.

"During those fifty years Ceylon, like South Africa, has undergone considerable change in common with the rest of the world; but Ceylon has been saved the miseries which have attended so many other countries in their struggle for freedom. It has grown to nation-hood with the minimum of disturbance in an atmosphere of peace."

Mr. Nicholls declared that his brief contacts with the Members of Ceylon's Government have convinced him that the country possessed political leaders "whose breadth of vision and capacity for lucid exposition is possibly unsurpassed anywhere." He adds: "I feel that Ceylon has attained an understanding of the part which geography and circumstance have long determined that she should play in South East Asia as well as in the United Nations."

"In these days, when so many thoughtful people are praying that wisdom and moral courage will be found amongst our statesmen to enable them to confront manfully, and with success, the grave evils which beset mankind, Ceylon the centre of the Buddhist religion, with its age-long tolerance and pacific influence, can join with Christianity of the West to strengthen the peaceful efforts of the British Commonwealth, which owes its existence to the fullest recognition of the fundamental freedom and human rights written by members of the Commonwealth into the Charter of the United Nations."

"The ideals of the Commonwealth for which Ceylon now stands, together with her sister-nations, are the moral, spiritual and material well-being of the common man wherever he may be; which are to be attained with the due regard to the sanctity of the individual personality. The motto of the Commonwealth is: Unity in diversity."

"It is a palpable fact," he concludes, "that everywhere in the Commonwealth the establishment of fully responsible government has ushered in an era of intense development. So may it be with Ceylon."

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Seevavasa, Kaithady.
(M. 248, 2 & 5)

"Planning For Third World War"

Soviet Minister's Attack On Western Powers

Marshal N. A. Bulhanin, Minister of the Armed Forces of the Soviet Union, declared last week that, during the war, Britain and the United States, under the influence of their "reactionary circles", had held up the opening of the Second Front and so given the Germans freedom of action.

He was addressing a Moscow City Soviet meeting in honour of the 30th anniversary of the Red Army.

"Already in 1942, the success of the Soviet Army had decided the outcome of the war and only after that did the Anglo-Americans open the Second Front", he said.

Claiming that "American monopolists and their Anglo-French supporters are now nursing plans for a Third World War", the Marshal said: "The Soviet Union does not want war. It wants good neighbourly relations with all countries which fulfil the obligation they have undertaken."

Gandhi Ashram In Colombo

At a meeting held on Sunday last at the Vivekananda Society Hall to discuss the erection of a Gandhi Ashram in Colombo, Mr. K. Kanagaratnam, M. P., said the best way to perpetuate Gandhi's life and ideal was (1) to found a central ashram in Colombo, (2) to popularise the use of Charka (the spinning wheel) in every home, (3) to do away with untouchability and (4) to bring about communal harmony.

Mr. Kanagaratnam suggested that a representative meeting be held of all communities to consider the best way to found such an ashram. He pointed out that a "Gandhi Seva Sangh" was started in Ceylon in 1936 and was now functioning with a spinners' association attached to it.

Mr. P. G. B. Keuneman, M. P. M. C., suggested that a hospital, dispensary, school or tablet should be erected. He emphasised, however, that a more fitting tribute to the man who was universally known and loved as the champion of Asiatic freedom and equality, would be a personal dedication to the cause of freedom, and the continued protection to that freedom.

Mr. S. Pararajasingham who presided, said all communities should meet and discuss the erection of a memorial. It was a great honour and comfort that part of Gandhi's ashes had been brought to Ceylon and immersed in Ceylon waters.

He call for a united effort on the part of all parties now discussing the erection of memorials.

At the end of the meeting it was decided to summon a meeting of representatives of all communities at the Town Hall, probably in a fortnight, to decide on erecting a suitable memorial.

The meeting was well attended. Mr. V. Thillainathan and Mr. S. Yaithianathan also people,

They Give Merit to Lord Skanda!

(Continued from page 1)

Temple) who kill the stags and offer the venison to the deity; they also skin off the ear of the stags and offer the blood to the God.

Buddha—the Lord of Compassion—had consistently preached non-killing and condemned the offering of the animal sacrifice. "I vow to abstain from killing any living being" is the very first vow in the Panca Sila, the Atthanga Sila and the Dosa Sila which the Buddhists are enjoined to take.

It would be obvious, therefore, that no Buddhist would have "founded" this Temple and instituted the above custom and that it was the Veddahs, who had discovered Valli in the forest and gave her in "marriage" to the War God who had originally built the Temple for that God and the Goddess Valliammal and had worshipped them with the offering of flesh and blood according to their lights.

We put it to our Buddhist brethren whether it is consistent with their Dhamma to be responsible for the management of a Temple at which animal flesh is offered.

The Ancient Singhalese residents of Kataragama who had preserved the Hindu Temple and neglected sacred Kirivihare could not have been Buddhists; their present descendants who have embraced Buddhism cannot claim the management of the Hindu Temple as inheritance from their Hindu ancestors.—In a paragraph above, we have shown that, of the Vihare and Temple at Kataragama, the Vihare was the most sacred to the Buddhists. The quotation from Dr. Davy's "Account of Ceylon" which is given in a paragraph above is positive evidence that in 1839, the Kirivihare and Dagaba were in "a ruinous state owing to great neglect but the 'principal Dewale', on account of which Kataragama had been a place of 'considerable celebrity' was in good repair although there were signs that the buildings were 'going to decay'."

It is also on record that "the officers of the Temple, besides the Brahmin priests, were a Basnake-rala...and two ve K-purais..."

In the circumstances, it is obvious that the Basnake-rala and the two ve Kappurais and the other residents of Kataragama had ceased to be Buddhists centuries earlier and were Hindus worshipping only at the Temple.

We submit, therefore, that the management of the Temple was in the hands of Hindus—the question of nationality does not arise in matters religious—and that the descendants of those Hindus who have ceased to be Hindus cannot, either morally or even legally, claim the management of the Hindu Temple as an inheritance from their Hindu fore-fathers. We are confident that our Buddhist brethren will readily accept this elementary principle of the law of inheritance.

Definition of "Temple" according to the Buddhist Temporalities Ordinance—The Kataragama Temple is now being managed under the provisions of the Buddhist Temporalities Ordinance which defines "temple" as "vihare", dagoba, dewala, kovila, avasa, or any other place of Buddhist worship."

The facts set out in the foregoing paragraphs indicate that the Kataragama Temple is not a "place of Buddhist worship" and that consequently, the present management

The Navatkuli Association

Silver Jubilee and Exhibition

In implementing the previous decision of the above Association, a representative Conference in connection with the above celebration fixed for 25th, 26th and 27th March was held on Saturday the 21st February 1948, when the President explained the object of the Conference invited Mr. S. P. Thevendrapillai, D. R. O. Chavakcheri to preside on the occasion. Telegrams from absentee representatives were also read.

The Chairman in opening, spoke briefly complementing the survival of the Association and the continued service to the public; and the rare opportunity to celebrate the event in a fitting manner and opened the meeting for suggestions and remarks. Mr. M. R. M. Jebaratnam, the Assistant Propaganda Officer of the Department of Agriculture, among other speakers, supported the idea and promised his help in organising same.

The Building and the compound of the Kaithady C. M. S. English School, which was previously inspected by those present, was approved to be the best, suitable centre for the area, and it was unanimously agreed to celebrate the Jubilee as was explained two Committees were appointed to function.

A vote of thanks to the Chairman brought the meeting to a close.—Cor.

NOTICE

This is to inform all my clients and public that I have shifted from Vannarponnai to my permanent place behind Railway Goods-shed No. 133 Stanly Road (End).

R. Papayah,
Optician,

No. 133 Stanly Road (End)

JAFFNA.

(Std. 42, 2-3 to 30-5-48)

of the Temple under the B. T. O. is not in order.

The Buddhist management of "a place of Hindu worship" can neither be moral nor just.—If our Buddhist brethren also worship the presiding Deity of the Temple or at least venerate him as a "Sain", etc, there would be some justification for their keeping the management in their hands as their veneration would be a guarantee that they would not mis-manage our Holy Shrine.

But the fact is that the Buddhists do not regard Lord Skanda even as a "Sotapaana", a member of the lowest of the four orders of Buddhist Saints.

The Buddhists do not worship at the Temple; they do not even offer the God the veneration due to a Sain—yet they would not allow the genuine worshippers—the only persons who are entitled to be the trustees even under man-made laws—to manage the Temple. This, in the name of the Dhamma of the Great Lord Buddha! We sincerely trust that, after going through the evidence we have placed before them, the general body of our Buddhist brethren would raise their voice against this utterly indefensible policy of a few and see that justice consistent with the great Buddhist Dhamma is meted out to us,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held a Point Pedro)

Testamentary Jurisdiction No. 338PT

In the matter of the intestate estate and effects of the late Santhira-segarakurukkal Kumaraswamikurukkal of Varany Karambaikkurichy Deceased.

Kevariammah wife of Veluppillai Obelliah of Varany Karambaikkurichy
Petitioner

Vs.

1. Annammah widow of Kumaraswamikurukkal of Karanavai North

2. Veluppillai Chelliah of Varany Karambaikkurichy

Respondents.

This matter coming on for disposal before G. C. T. A. de Silva Esq. Additional District Judge Jaffna on the 13th day of March 1947 in the presence of Mr. C. Arumugam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as sister of the deceased be declared entitled to obtain letters of administration to the estate of the said deceased and that letters of administration be issued to her accordingly unless the Respondents or any other person or persons shall appear before this Court on or before the 8th day of May 1947, and show sufficient

ABSOLUTE ORDER NISI
DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA
Tresty In. 782

In the matter of the Last Will and Testament of the late Doctor Kertbigesu Ponniah deceased of Chundikuli

This matter coming on for final determination before R. R. Selvadurai Esquire District Judge on the 8th day of October 1947 in the presence of Mr. V. Naratna Rajah Proctor and the affidavits of the petitioner and the Witnesses to the Will having been read:

It is ordered that the order made on the 8th day of October 1947 be made absolute and that Probate of the Will of the said Doctor Karthikeyu Ponniah be issued to the petitioner,

Sgd. R. R. Selvadurai
District Judge

Returnable on 19-3-48
Sgd. R. R. S.
D. J.

(O. 160, 2 & 5)

cause to the satisfaction of this Court to the contrary.

This 13th day of March 1947.
Sgd. G. C. T. A. de Silva
Addl. District Judge.

Extended for 22-1-48

Intld. G. C. T. A. de S.

A. D. J. 13 2.48.

Extended for 12-3-48

Intld. P. A. de S.

A. D. J.

(O 159, 2 & 5)

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Agent

[Std. 29, 1-8 to 30-8-48]

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